

Friday, September 6, 1957

Application for Additional Entry at New York, New York, is pending
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VOLUME XIII — No. 3

Council for Judaism Members Start Own Temple in Houston

HOUSTON (NJP)—American Council for Judaism members here have taken the lead in bolting from a Reform temple here and establishing their own temple.

The new Houston congregation for Reform Judaism is comprised mainly of Council members.

Its president, Louis Miller, denied to The POST that a rift in Congregation Beth Israel caused the new temple to be formed.

Dr. Hyman Judah Schachtel, rabbi of Beth Israel, declined to comment. Dr. Schachtel, once active in the American Council for Judaism, has become very friendly toward Zionism in the past several years.

MILLER SAID the new congregation had been formed "because we want a small congregation, one with closeness of affiliation. We have no animosity with Beth Israel."

But an article in the Jewish Herald-Voice of Houston reported that members of the new congregation were "seemingly dissatisfied with the all-inclusive program of the Beth Israel religious school and, as one prospective member put it, 'the coldness of the services'..."

ALTHOUGH A majority of the members of the new congregation are members of the American Council for Judaism, the new congregation has no relation to the Council, Miller said. "We are an autonomous group," he added.

In his interview with The POST, Mr. Miller stressed that the new congregation was established for "positive" purposes. "The last thing we wanted was public debate over our founding," he said.

"WE WANT to hurt nobody. We simply want to form our own congregation based on our own principles."

About 60 persons attended the organizational meeting in the

BICYCLE RIDING BY RABBIS BANNED

JERUSALEM (NJP) — A ban against bicycle riding by rabbis has brought consternation to the ranks of the younger rabbis in Israel.

The bicycle riding by rabbis is hardly a fad. To the young rabbis who minister to congregations in far off spots, the bicycle was a god-send.

But the chief rabbinate thought otherwise.

After hearing the shocked testimony of the older rabbis, who thought bicycle riding lowered the prestige of the rabbinate, the ban was issued.

Shamrock-Hilton Hotel in Houston. According to a second article in the Jewish Herald-Voice, "undesirables" were to be excluded from the meeting, and "concern was expressed about a name with foreign sound..."

Members of the Houston Congregation for Reform Judaism 'unqualifiedly disassociate (themselves) with the concept that Jews are a separate community or nation...' the preamble to the congregation's constitution reads. "We shall encourage an understanding of God and Judaism through prayer, study of Holy Scripture, and the historical evolutionary development of our faith."

The constitution also provides that membership be limited to 300 families.

A rabbi will be engaged "as soon as the congregation can support one," Miller said. The first services were held Friday evening, Aug. 23, with lay leaders. A congregational school will open this fall after Yom Kippur, he said.

JDC to Check Story of Poverty

By FRED GOLDSMITH

NEW YORK (NJP)—The Joint Distribution Committee (JDC) has written to its overseas headquarters in Paris to request information concerning the Jewish community in Asmara, Eritrea.

Moses A. Leavitt, executive vice chairman of JDC, which operates in nearly every part of the world except Eritrea, wrote to the Paris office following The National Jewish Post and Opinion report (NJP, Aug. 16) on conditions in this community, where 40 Jewish children are being sent to Catholic mission schools because of poverty.

Irving Dickman, public relations director of JDC, told The POST that if the conditions of poverty among the 55 Jewish families in Asmara are of an emergency nature, the Paris headquarters would be able to give immediate assistance on their own initiative.

In the event of Jewish poverty in Asmara falling outside an emergency category, JDC's next step would be to determine what are the desires of the community, and to provide assistance with the hope that the community will in some way be able to assist itself also. If it has no chance of becoming self-supporting, emigration to Israel or other countries would be advised.

50 US Athletes Leave Sunday For Maccabiah

NEW YORK (NJP)—Approximately 50 U. S. Jewish athletes and officials will leave Sunday via El Al to participate in the Maccabiah Games in Israel this month.

The contingent is only half of the 100-strong squad which it was hoped would vie against Jewish athletes from other parts of the world.

There will be no American en-

Israel To Issue Blacklist Of Firms In Move To Fight Arab Boycott

JERUSALEM—Israel will issue a "blacklist" of firms which have co-operated with the Arabs in their boycott of Israel.

Although there will be no official announcement to this effect, it seems clear that officials of the Economic Department of the Foreign Affairs Ministry hope that Jews in other parts of the world will use the list for counter boycott purposes.

SHELL WON'T LET JWV SEE RECORDS

NEW YORK (NJP)—Rebuffed by the Shell Oil Co. in their demand to see financial records which might prove the firm's contention that it lost money on its Israel operation, the Jewish War Veterans are seeking the data through other sources, it was learned here.

The policy committee of the JWV will meet at the Commodore Hotel Sunday, Sept. 15 to decide on a boycott of the American firm, whose parent company withdrew its operations in Israel under duress from the Arab countries.

Abraham Kraditor told The POST and OPINION that other Jewish organizations are holding in abeyance any action on a boycott until the JWV makes its decision.

THE BLACKLIST is a cardinal part of the Arab boycott, and its use by Israel indicates that the Jewish state has no intention of taking the boycott activities of the Arabs lying down.

How serious is Israel's intentions of fighting back may be seen from the establishment of a special anti-boycott office.

THIS OFFICE is a joint body made up of several governmental departments, including the Foreign Ministry's Economic Department, the Department of Foreign Trade of the Ministry of Commerce and Industry, the Departments of Shipping and Civil Aviation of the Ministry of Transport and others.

The anti-boycott office plans to prepare and distribute copies of the blacklist monthly.

FIRST TO FEEL the effects of the anti-boycott measures it is believed will be the Shell Oil Co.

Egyptian cotton also will be hard hit if present plans mature.

The first action of the new office is expected to be an announcement by the Chief Rabbinate and the Supreme Council of Sages forbidding all religious Jews to wear, buy, or sell or otherwise handle anything made in whole or in part out of Egyptian cotton.

Look Assigns Writer To Do Article on Judaism

NEW YORK (NJP) — Look magazine has assigned Hartzell Spence, noted author of religious subjects, to do the article on Judaism as part of its new series on religions.

The first of the series, on the Methodists, will appear this week.

The article on Judaism is scheduled to appear roughly in about five months.

Reached by 'phone in Connecticut, Spence said he will begin collecting material on Judaism shortly. Asked whether he intends to consult with Jewish organizations, he said: "I'm going to go to everybody."

Spokesmen for leading Jewish organizations didn't know of the Look series until called by The POST and OPINION. The American Jewish committee knew of

the series but expressed the opinion the article would probably be written by a Jew.

US To Admit 4,000 Egyptian Jewish Refugees

WASHINGTON, D. C. — The final immigration bill passed in the closing session of the House of Representatives permits the immigration into the U. S. of 4,000 Jewish refugees from Egypt. Jewish organizations had asked for 5,000 visas.

NEW DEAD SEA PLANT

BEERSHEBA, Israel — Representatives of the Dead Sea Bromine Works left for Germany last week to purchase equipment for a new plant, to produce magnesium chloride.

Rabbi Ejected At Shul Dedication

Trustees Blamed, Magistrate to Hear Case Tuesday

FREEHOLD, N. J. (NJP) — The young rabbi of Freehold's Agudath Achim Congregation charged this week he was thrown out of a dinner celebration — attended by New Jersey Gov. Robert B. Meyner — which dedicated the new synagogue he helped build.

The rabbi, Leo Schwartz, asserted that the congregation trustees told an auxiliary policeman to eject him forcibly.

HE SAYS the manhandling — with Gov. Meyner apparently unaware that anything was amiss — came as a climax to a bitter dispute about his tenure at the synagogue.

An assault and battery complaint against the policeman, Steve Wargo, will be heard in Freehold Municipal Court Tuesday. A non-Jewish magistrate, J. William Boyle of neighboring Freehold Township, will hear the case in place of Freehold's Jewish magistrate, Isadore I. Zlotkin.

THERE WAS no explanation of why Zlotkin would not be present.

David Metz, president of the congregation, refused to comment on the case, telling The POST and OPINION that "we have been instructed not to talk about it." He also declined to discuss the trustees' dispute with the rabbi, a quarrel which has continued to worsen since the congregation stopped paying the rabbi last June 15.

RABBI SCHWARTZ was unavailable to comment on the situation but a spokesman said

he has engaged an attorney, Robert C. Grunik of Jersey City, to handle his case against the trustees.

The spokesman said Rabbi Schwartz is bound to the congregation by a five-year contract signed in September, 1954, a year after he became spiritual leader of Orthodox Jews here.

BUT THE CONGREGATION trustees consider the contract terminated as of June 15, when the rabbi's salary payments ceased, the spokesman said.

The spokesman said Rabbi Schwartz' attorney had asked the trustees on three occasions to agree to a Din Torah. The trustees refused, he said.

THE DEDICATION dinner occurred Aug. 25. It was held in the synagogue which had been built during Rabbi Schwartz' tenure. A large crowd attended, paying \$25 per plate.

DEATH PENALTY BECOMES LAW AFTER HEATED ISRAEL DISPUTE

JERUSALEM (NJP)—The Knesset, Israel's parliament, this week enacted into a law of the country's most controversial bills—providing for the death penalty for acts threatening the security of the state.

The death penalty is now provided for, but only in extreme cases of treason when the state is at war. Five areas dealt with in the bill include: General treason, attempts to do harm to the armed forces, espionage of official secrets, harm to Israel's relations with any foreign power and legal procedure.

Shell Boycott Termed Un-American by L. A. Paper

LOS ANGELES (NJP)—"... withdraw from Israel, but certainly an un-American program of boycott against the American Shell Oil Co. is not the way to make friends and influence people."

The editorial said that the relative merits of the contentions of the company and the Israel government will be determined after negotiation between the two have been concluded.

Cooler heads among our people must do everything in their power to scotch all this talk and excitement about a boycott," of the Shell Oil Co., the B'nai B'rith Messenger, local Anglo-Jewish paper, declared editorially.

The paper expressed the view that the Shell Oil Co. of Palestine, can "probably be induced to reconsider its decision to

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ZOA and Bonds Conventions Sept. 12 and 20

NEW YORK (NJP)—The first convention of the fall season will open here in the next two weeks when the Zionist Organizations of America and the Israel Bond Drive hold national meetings following one another.

The ZOA convention, which will hear Harry Truman, former President, will open on Sept. 12 at the Waldorf Astoria Hotel. President Emanuel Neuman is slated for re-election.

Advance reservations indicate one of the largest ZOA conventions in recent years. Observers say that the advent of a new General Zionist group, the American Jewish League for Israel, is partly responsible for the heightened interest in the ZOA.

The bond meeting will open that group's fall campaign. On the platform for the sessions beginning on Friday, Sept. 20 at the same hotel will be Abba Eban, who will have just returned from Israel where he has gone for consultations. Dr. Renana Ben-Gurion, daughter of the Prime Minister, Eddie Cantor and Rabbi Abba Hillel Silver, among others.

Jewish Draftees Get Postponement

NEW YORK (NJP) — Local draft boards have been advised to postpone physical examinations or induction of Jewish draftees until after Rosh Hashana, Yom Kippur or Sukkot if they are scheduled for these days.

The action by Gen. Lewis B. Hershey, director of the Selective Service, has been traditional with the armed services for some years now.

Israeli Stone Chipper Turns Work Into Art

NEW YORK (NJP)—TO LOOK at Shmuel Toker you'd say he had spent most of his life out in the open on an active, muscle-making job. And you'd be right.

But Toker, at 53, has given up the stone chipping and plastering that for years provided him a livelihood in Israel—as well as providing the inspirational and basic materials for the switch that has today made him an artist.

Toker, whose home is in Petah Tikva, is now in the United States on a quiet little effort to display a unique form of art that is entirely his own development. Using a process that he refuses to divulge, Toker mixed stone, cement and colors to produce flat

slabs bearing exquisite designs, lifelike portraits and other works of art in color that remains fast and unchippable. One of his special designs, incorporated in the floor of an Israeli swimming pool, is a fresh and clear as it was when first installed years ago.

THE HEAVY SLABS, a number of which he has brought with him from Petah Tikva, are coffee-table size. Some of them, in wonderful colors, bear maps of Israel; others maps of the United States. One of them—among the first of his efforts and made when Franklin D. Roosevelt was at the height of his World War II fame—has now found a home in the F.D.R. Library at New Hyde Park. It was presented to that institution by the Farband.

Toker's portrait of the late President in artificial marble is, as Library Director Herman Kahn said, "intrinsically beautiful. It will be of great interest. There are many fine portraits of F.D.R., but this one will gain special attention because of the additional factor that it is in a medium no one has ever seen or, in this country, even heard of before." And Mrs. Roosevelt added her praise as Toker, the builder-artist beamed.

Hassidic Dynasty Starts Move Out of Brooklyn

JERUSALEM (NJP) — The contingent—22 families—of what will be a mass exodus of 250 families, all followers of the famous Hassidic Rebbe of Klausenberg, of Brooklyn, have already arrived here.

The group have been settled at Kiryat Zanz in housing units built for them.

Plans call for the completion of the yeshiva in which the Rebbe's followers will study.

A diamond factory and factories for the manufacture of religious articles will be established to enable the group to maintain itself.



Kaplan

believes that church and state in Israel should be separate as in the U. S., Rabbi Mordecai Kaplan, head of the Reconstructionist Movement, plans to urge formation of Zionist groups with Reform and Conservative.

The famous rabbi's idea is as follows:
In Israel, the only religious group which has a place in politics is Miz-rachi, the Orthodox Zionists.

In a democracy like the U. S. where there are a number of religious groups, it became inevitable that church and state must be separate lest the state give preference to one religious body over the others as was true in European nations.

Dr. Kaplan argues, therefore, that if the Conservative and Reform Movements organize Zionist bodies of their own, it would tend to lead to the same separation in Israel as in the U. S.

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COMING EVENTS

Sept. 12-15 at Waldorf Astoria: 60th annual convention of the Zionist Organization of America (ZOA).

Nov. 8-11. Annual conference of the Jewish Reconstructionist foundation and Reconstructionist Fellowship of Congregations.

CULTURE

Summer course in modern Hebrew at Herzl Institute, 250 W. 57th St. Daily 9:30 a.m. to 12:30 p.m. until Aug. 16. Lecturer: Dr. Isaac Barzilai, under auspices of the department of education and culture of Jewish Agency. Registration fee for course—\$5.

Exhibition in the Jewish Museum, 92d St. at Fifth Ave.: The Strauss-Rothschild collection of Jewish ceremonial objects; on loan from the Cluny museum, Paris. Also: "Focus on Israel" exhibit. Room-size, three-dimensional map of Israel with details made by children of New York Jewish schools.

National Organizations

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y. Farband Labor Zionist Order, 45 E. 17th St., N.Y. 4—OR 3-6500.

Jewish National Fund, 42 East 69th St., New York 21—VA 6-3780.

Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330.

National Community Relations Advisory Council, 9 E. 38th. MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.

Union of Orthodox Jewish Congregations of America, 305 Broadway New York 7, N.Y. BE 3-2220.

New series of film strips in color, "Israel, the Land and Its Peoples." Seven film strips on geographical areas in Israel, emphasis on history and archaeology. Available from the department of education and culture, Jewish Agency, 16 E. 66th St., Tel. TR 9-1300. Price \$42 for series, or \$7.50 each.

THEATRE and MUSIC
Opening at the Belasco theater, Oct. 1: Meyer Levin's "Compulsion." Director, Alex Segal. Production by Michael Meyerberg.

A series of folk and square dancing for adults (over 18 years old), offered by the Educational Alliance, 197 East Broadway, every Sunday, 7:30 to 10:30 p.m. Also, at the same address: Friendship groups for single Jewish men and women (40 to 60 yrs.) every Sunday afternoon.

Israeli entertainment nightly: Cafe Sahbra, 253 W. 72d St. TR 3-1276.

ARTS

Classes in Jewish cooking, by the Educational Alliance, 197 E. Broadway. Tuesday and Thursday evenings. For information, call GR 5-6200.

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ISRAEL ROT—GERMANY AWAKE!

Swastika Comes to Life;
Jewish Tombs Desecrated

By David Ben-Mordechai Bligh

BERLIN (NJP)—"Israel rot—Germany awake!" "Down with the Allied henchmen and true Germans to the lead!" Such slogans appear overnight all across Western Germany today, screaming from walls, poster pillars and pavements.

Swastikas smeared hastily on public signboards, shop windows, and wrecked Jewish tombstones are turning into a common sight. Organized cliques of brigands are polluting memorial stones of Nazi victims and desecrating Jewish cemeteries.

THE ROSTRUM from which Hitler used to address NSDAP meeting at Nurnberg had been decorated with three Swastika-flags on the 68th birthday anniversary of Hitler.

The hitherto quiet Nazi underground is beating its drums again. An SS rally at Karlburg on the Maine attracted more than 5,000 former Blackshirts. They demanded, among other things, that the notorious war criminal Walter Reder, who is imprisoned in Italy, should be released.

All the "small" and "insignificant" neo-Nazi movements are joining forces and settling down to a grim fight for power during the forthcoming elections this autumn.

MOST DANGEROUS is the German Reichspartei whose outlook is similar to that of the banned NSDAP (Nazi party). Next to it is the "League of German Farmers and Middle Class" headed by Herbert Schleierbach. The sister organization of the League is the "Vaterland Verband." Its exacting title hints on its ideology. Its "Führer" is the infamous Helmut Feitenhansel.

Remaining neo-Nazi bodies which had already openly declared their readiness to launch a joint elections campaign are Otto Strasser's "German Social Union," Dr. Bohme's "German Cultural Society," Dellian Meissner's "German Block," "Neudeutschland" headed by Georg Leitner and the recently formed "Partei der guten Deutschen" (Party of good Germans) headed by a former Nazi mayor August

Unger who calls himself "Bundersführer" and his posters advertise that "A new Führer has arisen! Join the fight with Adolf the Second!" But hitherto only 8,000 gute Deutschen joined.

SOME 40 ADDITIONAL groups with similar ideologies have not yet declared their readiness to join the—shall we call it "prospective putsch?"—but are negotiating terms with the "Big Three." However, there is no need to worry about the breakdown in these negotiations because whatever the minor differences—the ultimate aim of all these "true Germans" is the restoration of the Third Reich.

The neo-Nazis realize that Russia would not permit reunification under the Bonn government. The more outspoken ones suggest, therefore, "some arrangement with Russia."

The Bonn government would oppose this, of course, but that is exactly what the Nazis want: Opposition of the Bonn government to Germany's reunification. Hitherto it is their strongest card.

Let us have a quick look at the blackshirts and brownshirts:

✓ SS-Obersturmführer Josef Haas is now Mayor of Lindau. NSDAP-Blockgruppenführer Gerhard Zimmermann is Mayor of Wasingfehn.

✓ The Mayor of Wiesbaden is Dr. L. Mix who held the same position during Hitler's period.

✓ Dr. Herta Oberhauser who is responsible for the death and sterilization of hundreds of Jewish girls at the Ravensbruck concentration camp is practicing medicine again. The Kiel District Court as well as the Federal Medical Society refused to revoke her license because "we have nothing against her."

✓ The Parliament of Lower Saxony is harboring two most unsavory characters: Leonhard Schlutter, a prospering publisher who is monopolizing the publication and distribution of some 34 neo-Nazi journals and magazines; and Waldemar Schutz, a former high-ranking member of the NSDAP. The Parliament refused to lift their immunity and thus legal action against them cannot be taken.

✓ Heinz Peter, former director of the Nazi Institute for Intellectual Racism in Frankfurt on the Maine is at large and presently lives in Neustadt where he is continuing his "cultural work" which is carried by Schlutter's publications.

Some 70 additional neo-Nazi journals and periodicals are being published throughout Western Germany today, and reach a total circulation of some 12,000,000. Among the prospering Nazi publishers are the Durer-Verlag, Schlutter-Verlag and the Bavarian Druffel-Verlag.

The German administrative courts are filled with judges who were members of the NSDAP and presided also during Hitler's period.

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OBITUARIES

Judge Loevinger Dies In St. Paul

ST. PAUL (NJP)—One of the city's leading civic figures, retired Ramsey County District Judge Gustavus Loevinger, died last Wednesday night at the age of 76.

He was an active member of B'nai B'rith and served as a director of the Jewish Home for the Aged of the Northwest. He gave much of his time as chairman of several Zionist groups and was a member of the Boy Scouts of America for 35 years, serving at one time as chairman of its St. Paul Court of Honor.

Rabbi M. Rabinowitz

BALTIMORE, Md. — Rabbi Mordecai Rabinowitz died last Monday at Sinai Hospital here at 64. His most recent congregation was Chofetz Chaim here. He is survived by his widow, four brothers and two sisters.

Harold B. Kahn

SEATTLE, Wash.—Harold B. Kahn, who served as president of the Vancouver Jewish Community Council for four years, died here at the age of 69.

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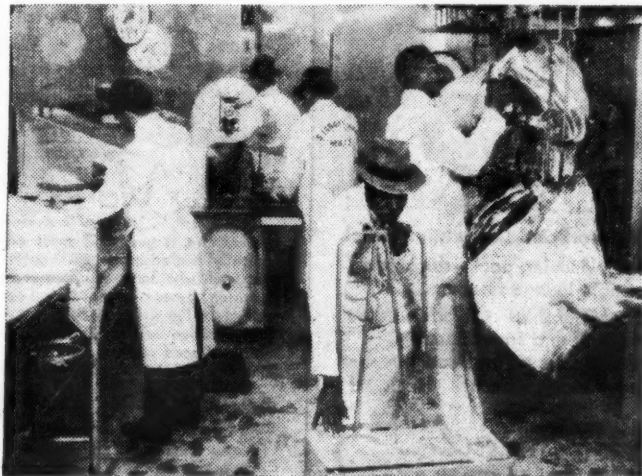
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Pigs Is Pigs, But in Israel They're Bad

Meeting Called To Resolve Shehita Bill Differences

By FRED GOLDSMITH

NEW YORK (NJP)—A national conference will be called in October to discuss issues arising from the bill before the House of Representatives for humane slaughtering.

The conference will take up the problem of reconciling two basically opposed Jewish viewpoints.

ONE WAS STATED TO THE POST and OPINION by Rabbi Emanuel Holzer, chairman of the legislative committee of the Rabbinical Council of America (RCA).

He said his group opposes the bill as a whole because of the historic fear that legislation in this area of any kind will eventually react against Jews. This view has support among Reform and Conservative elements.

THE OTHER VIEWPOINT, stated by Jules Cohen, National Community Relations Advisory Council national co-ordinator, is that every effort has been made by the authors of the proposed legislation to safeguard Jewish slaughtering. The bill will not endanger shehita and the only problem is a linguistic one, Cohen asserted.

The bill, now known technically as HR 8308, or Poage Bill (after the chairman of the House sub-committee on the subject) in its original form did not include shehita as a form of humane slaughtering.

After Jewish protests, it was amended to declare that shehita is humane.

Shehita Painless Scientist Reports

NEW YORK (NJP)—An independent scientific investigation into shehita, the Jewish form of ritual slaughtering, has concluded that the age-old Jewish practice is perfectly humane.

The investigation was conducted by Prof. H. H. Fukes, a scientist of world-wide repute, who is head of the department of Veterinary Physiology of Cornell University.

THE INQUIRY was instituted by the Research Institute of Religious Jewry, whose chairman is Dr. Salomon Goldsmith.

After a careful study of Jewish slaughtering methods, the scientist reported that "the feeling of pain (by the animal) as a result of the cut is improbable."

"AT MOST," his report continued, "any pain felt would be momentary, for the animal must quickly pass into unconsciousness from inadequate blood supply to the brain."

By RAY NOAM

JERUSALEM (NJP)—Behind the action of Israel's pig-breeding kibbutzim finally bowing to rabbinical edicts, is a story of a bitter struggle.

Within a month all pigstys and pigs will be eliminated from the 50-plus kibbutzim and settlements which are currently estimated to hold about 15,000 pigs. Representatives of all groups involved, including the left-wing Hashomer Hatzair, signed an accord with the Chief rabbinate.

THE VICTORY for the rabbinate came after a hard fight that included threats by the rabbis that they would not support the Jewish National Fund and Palestine Foundation Fund campaigns as long as pig-breeding continued on JNF-owned land.

Dr. Nahum Goldmann, World Jewish Congress head, and Dr. Abraham Granott, JNF director, appealed personally to the settlements to cut out the pig breeding to keep the peace. Moshe Kol, director of Youth Aliya, gave orders that no Youth Aliya children were to be placed in kibbutzim where the pigs were being raised.

The orders were specific: kids or pigs.

DESPITE THE anti-plg campaign, certain segments of the population had hoped to test the principle of separation of church and state. They called for a kind of "kulturkampf," or battle against religious autocracy.

MYSTERY PERSON CONTEST

Two Name Stanley Myers To Win Mystery Person Contest

Two alert readers, Mrs. Ethel Copelan, 78 Marietta St., N. W., Atlanta, Ga., and M. C. Gettinger, 319 Hackett Blvd., Albany, N. Y., named Stanley C. Myers, of Miami, Fla., as the current Mystery Person to share \$10 for winning after the fourth hint.

The four hints which enabled the two to name Mr. Myers accurately were: (1) The Mystery Person is a national Jewish leader who is active in Jewish affairs in his (or her) local community. (2) The Mystery Person serves on many local community-wide bodies in addition to activities in the Jewish community. (3) The Mystery Person is in the legal profession. (4) The Mystery Person is a past president of a national Jewish organization.



Myers

Mr. Myers is a man who won his spurs locally, to rise to one of the highest offices in the United States Jewish community, president of the Council of Jewish Federations and Welfare Funds. Following this top position, he resumed his activities in the local Jewish community, whose fine structure he helped shape originally. He was also active in the Miami general community, where he was chairman of the Dade County Community Chest campaign.

The first hint for the new Mystery Person is:

The Mystery Person is an educator.

The rules are: The Mystery Person will be a living Jew, who has been identified in some way with the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world.

Prize money is \$25, but each week a new hint will be given, while the prize money will be reduced by \$5 until the final week when only \$5 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Sept. 9 (or Tuesday, Sept. 10, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Correct answers which reach our office after the paper has gone to press will be included in the following week's contest. Answers should be addressed to The Mystery Person Contest, P. O. Box 1633, Indianapolis 6, Indiana.

MYSTERY PERSON CONTEST

National Jewish POST and OPINION
P. O. Box 1633, Indianapolis 6, Indiana

The name of the Sept. 6 Mystery Person is:

Name of Contestant _____

Address _____

City _____

State _____

Klutznick Challenges Arabs After Blasts at His UN Berth

LONDON (NJP) — Philip Klutznick, president of B'nai B'rith, tossed a challenge to the Arabs here. Klutznick, recently appointed to the U. S. delegation to the UN, said he would welcome his appointment's becoming an issue in the Middle East.

He challenged the Arab nations who criticized his appointment to provide him with the opportunities for constructive assistance to Arab states as Israel

had done by allowing him and his associates to participate in the development of Ashdot Yam into the second largest port in the Jewish state.

Klutznick's remarks were reported by the London Jewish Chronicle at gathering here organized by B'nai B'rith's district grand lodge of Great Britain and Ireland.

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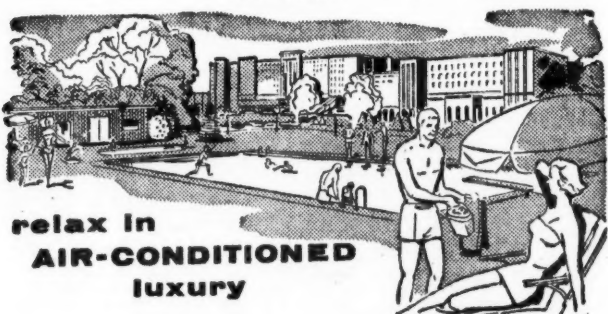
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THE SPORTS POST

The Fight's Not Over Till They're In the Ring

By GEORGE VASS

SO PETE RADEMACHER did not pull the upset of the century and knock out Floyd Patterson. He didn't even give him a good scare. But he did knock him down briefly in the second round.



Vass

That's the important point. For it reinforces the long-held contention that any man with gloves laced on his fists can be dangerous in the ring. And it serves as a reminder of another fellow who was low-rated by the pugilistic experts but went on to confound them.

It's been something more than 35 years since a young, strong, tough, ambitious kid talked Manager Harry (Champ) Segal into doing his thinking for him. Segal, although unimpressed by the youngster's talents, wangled a few preliminary matches for the kid.

Segal's worst fears were confirmed. The kid was awkward, slow to learn, and provided a sitting duck for opponents who seemed to think they were to use him as a punching bag.

SEGAL, whose hard-bitten, worldly exterior concealed a genuine concern for the welfare of his charges, did everything he could to discourage the boy from fighting. But the youngster just wouldn't be discouraged.

One evening Segal confided his troubles to a sportswriter.

"I wish I could make him quit fighting," he sighed. "He's just a tough kid with a lot of guts, but he'll never make a fighter. If he keeps trying he'll get hurt some day."

The sportswriter thought he had the answer to Segal's problem.

"Why not get him a good licking," he suggested. "Don't put him in with a dangerous puncher, who's apt to hurt him, but with some fast, busy boxer who'll throw so many gloves at him he'll give up in disgust."

THE SUGGESTION appealed to the desperate Segal. In a few weeks came the chance to put it to use.

Olympic flyweight champion Frankie Genaro was ripping a wide swathe through the ranks of professional boxing. Genaro, after winning the New York state, Metropolitan association, National AAU and Olympic titles, had turned into the money ranks. His rise was spectacular.

Within a year of his conversion to punch for pay, Genaro was slated for a top fight at the Commonwealth Club. Unfortunately his distinguished opponent became ill at the last mo-

ment and rather than call off the fight, the matchmaker sought a substitute.

Segal saw his chance to cure his awkward protege of his lust for boxing. He offered his services.

"THAT'S NO MATCH," laughed the matchmaker. "Your kid's only a preliminary fighter. It would be a massacre."

But, unable to find any other opponent for Genaro on such short notice, the matchmaker yielded to Segal's entreaties.

Segal had to laugh. This would convince the kid! Genaro was no puncher, but he was a regular whirlwind and could throw leather like a machinegun spits bullets. If anyone figured to convince the kid that boxing wasn't his hunk of salami, Genaro was it.

So Charley (Phil) Rosenberg didn't pull the upset of the century and knock out Frankie Genaro. He didn't even beat him. But he came through with a sensational performance and at the end of 12 rounds it was apparent that although Genaro had been the better man this night it might not prove so the next time out.

Within two years the awkward, crude, but tough Rosenberg became bantamweight champion of the world.

What's it prove? That you can't call 'em till you see 'em.

LASKAU LEADS US TEAM

NEW YORK (NJP) — Henry Laskau, 10 times AAU walking champion, will be the American flag-bearer at the Maccabiah Games in Israel when opening ceremonies are conducted Sept. 15.

Laskau was on the US walking team in the 1948, 1952 and 1956 Olympic Games, and won the 1950 and 1953 Maccabiah Walking crowns. He has announced his retirement after the Maccabiah Games.

BOND LEADERS TO ADVISE

JERUSALEM—Lawrence Lasky of Boston will head a committee of five leaders of Israel Bonds in the United States who will act as advisors to Israel's new Tourist Development Corp. Lt.

BELGIAN MEMORIAL SET

BRUSSELS, Belgium—An official memorial service is being planned here for Sept. 15, for the 25,000 Belgian Jews who were sent by the Nazis to concentration camps and there murdered.

Israeli Cagers Finally Get To Prove Alibi

NEW YORK (NJP)—When the Israeli Olympic basketball team was homeward bound last winter after a series of coast-to-coast cage games, they expressed a hope that the U. S. team going to the Maccabiah next September would consist of the tallest Jew-

Goldsteins Predominate

When the basketball committee of the U. S. Committee for Sports in Israel made up its list of qualified players for the coming Maccabiah, the name of Goldstein appeared on three occasions:

They represented:
Don Goldstein, University of Louisville.
Ralph Goldstein, Detroit.
Bernie Goldstein, University of Virginia.

ish basketball players in the country.

Reason for this unique request was because of mail they were constantly sending to their Israeli folk that their losses were against skyscraper players.

Their wish will be granted because all of the American players hover over the six-foot mark. Two of the players from Brooklyn tower 6-9 in height, namely Bernie Ehrlich of Adelphi College and Sid Levy of CCNY.

Indonesia Bars Israeli Team

JERUSALEM (NJP) — Moslem Indonesia, which is scheduled to play the Israeli soccer team in the world soccer tournament, has refused the usual home and home arrangement. The Indonesian authorities refuse to permit the Israeli team to play there and also refuse to permit their team to play in Israel.

The probabilities are that the two games scheduled will be played in a neutral nation.

Girl Golf Champ

DENVER (NJP) — This city's Jewish golf group claims the state junior girls' golf title as well as the boys' crown. Ronna Degen of Green Gables won the title, 2 up, over Paula Maier. Ronna is just 15.

COURSES FOR GIRLS

NEW YORK — Vocational courses for girls in Beersheba, capital of the Negev, were inaugurated recently by the Mizrahi Women's Organization of America.

NAMES IN THE NEWS

Bernstein To Buy Bonds With New Show's Proceeds

NEW YORK (NJP)—Prior to his departure for Israel where he will lead the Israel Philharmonic at the dedication of its Mann Auditorium in Tel Aviv, Leonard Bernstein noted Jewish conductor and composer marked his 39th birthday at a special supper in Washington, D. C.

The affair tendered in his honor by the local Israel bond committee, was held following the world premier of Bernstein's new musical, "Wiest Side Story."

Moved by the tribute, the Jewish celebrity announced that he would purchase Israel bonds with the first week's royalties from the production.

Meanwhile those at the supper bought \$107,500 in Israel bonds in Bernstein's honor.

Maxwell R. M. Rabb, secretary to the Eisenhower Cabinet, is expected to attend the dedication ceremonies in Tel Aviv, according to the Philadelphia Jewish Times.

Yale Rosenberg, Rice Institute student, has been named international president of AZA, B'nai B'rith junior organization. . . . Bernath L. Jacobs will succeed Charles Rosengarter as president of the United Synagogue, according to the Philadelphia Jewish Times.

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Digest of the Yiddish Press

Judaism Council Could Take Tip From Danes

By RABBI SAMUEL M. SILVER



ON A RECENT ship ride, Chaim Ehrenreich, vacationing Forward writer, was wishing he could have some folks from the American Council for Judaism aboard. Ehrenreich and his wife were the only Jewish passengers on a liner headed for Denmark. Most of the passengers were Americans of Danish origin who were returning to the ancestral land for sentiments' sake. Members of a fraternal and social group known as the Danish Brotherhood, the passengers freely toasted Denmark, spoke in Danish, expressed strong attachment to the land of their fathers. Not once, writes Ehrenreich, did he discern the kind of nervous fear which makes American councilites prate about the dangers of "double allegiance." Another aspect of the trip enjoyed by Ehrenreich was the cordiality extended to him and his wife by passengers who discovered he was Jewish. Ship officials served him alternate fare when pork was on the menu.

Asked one Danish-American woman: "What do you really think of Christians?" "Why do you ask?" parried Ehrenreich.

"Well," came the answer, "look how Christians mistreated Jews and look how they stood by without helping much during the days of Hitler." "True," said Ehrenreich, "but one bright spot during the days of Nazism was Denmark."

THE FORWARD and the Day-Journal have simultaneously launched campaigns for the building of villages in their names in Israel. The Day-Journal settlement will be near Jerusalem; the Forward's in Galilee. Both papers appeal to their readers to send gifts for the "historic" undertakings which will be of direct benefit to newcomers from Europe.

S. DINGO, of the Day, feels that Sholem Asch's "Christian" books were not as harmful as they were poor. Somehow the great Yiddish writer lost his touch, when he began to turn away from his former Jewish themes, reflects Dingol, for even the later books with Jewish subjects, in Dingol's opinion, were bad ones. It seems then that Asch's punishment for leaving his chosen field was the loss of talent, and writes Dingol we should cease condemning him posthumously.

'QUEEN' IS FAIRY TO POST CHAPEL

HONOLULU—When Mrs. Harry M. Green was named "Queen for the Day" on the ABC program of the same name recently, she asked as her prize the air-conditioning of the Jewish chapel at Pearl Harbor.

Promptly two air-conditioning units were dispatched to the base to the Chaplain Garson Goodman.

Mrs. Green is a member of Honolulu's Temple Emanuel, the only civilian congregation in the Hawaiian Islands.

It's the Truth!

By SAMUEL DEUTSCH

Copyright, 1957, by Samuel Deutsch
AN AMERICAN rabbi was once minister to Persia. His name was Rabbi Joseph Kornfeld!

ONE OF THE American Negroes' greatest benefactors was a Jewish merchant, Julius Rosenwald, of Sears-Roebuck fame!

AMOS, THE PROPHET, proclaimed he was neither a prophet nor the son of a prophet. Yet he is one of the great prophets, recognized as such, and his teachings have been incorporated as one of the books of the Bible!

THE FIRST JEW to live in Philadelphia was Jonas Aaron, who settled there in 1703!

Rabbi Servicemen Knew Retires in Belgium

BRUSSELS (NJP) — Chief Rabbi Salomon Ullman of Belgium, who knew thousands of American servicemen and almost all American Jewish chaplains during World War II, has retired. Rabbi Ullman, who finally was consigned to a concentration camp from which he was rescued by Allied forces, is credited with saving hundreds and thousands of Jewish lives through courageous intercession with the royal family, who later twice decorated him.

SCHOOLS TRAIN 100,000

TEL AVIV—More than 100,000 persons have been trained at Israel ministry of labor vocational training centers since their inception, M. Namir, Israel's minister of labor, declared here last week.

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I THINK AS I PLEASE

Worst Dispute In History Of Israel Finally Closed

By CARL ALPERT

HAIFA—The longest and most bitterly fought labor dispute since the creation of Israel came to a close not long ago, and almost 2,000 employees of the Ata Textile Mills have at last gone back to work, after 14 weeks of idleness.

As in most strikes of this nature, the causes were complicated, and any attempt at explanation must necessarily resort to simplification.



Alpert

There were immediate causes, long-range causes, and additional causes which crept into the strike after it had gotten under way.

THE ISSUE which was most vigorously fought was on the subject of labor efficiency. Y. Almogi, secretary of the Haifa Labor council, insisted that efficiency of operations cannot take precedence over workers' rights. Hans Moller, managing director of the plant, maintained that unless employees worked efficiently and well, they were endangering not only the business of the plant, but their own security as well.

In this case the matter was further complicated because a major part of Ata's production is exported, and earns vital hard currency for Israel's treasury. It was pointed out that increase in Ata's production costs due to inefficient operations, increase in wages, and other elements demanded by the strikers would price Ata out of the competitive world market, and ruin a major export industry.

THIS LATTER POINT was especially appreciated by the government leaders, from Ben-Gurion down, who, despite their Socialist backgrounds, and the fact that the strike was being conducted by their own political colleagues, found much to criticize in the strike management. Indeed, before long it developed that a struggle had developed between the local Haifa labor bosses on the one hand, appealing demagogically to the workers with all the slogans which trade unionists used 30 years ago against exploiting capitalists; and on the other hand with the head of the state and the national leaders of the Histadruth, who, while they could not disavow the strike, nevertheless tried to control the ambitions of the local bosses. For months they failed, and the strike erupted into violence.

A highlight was an assault upon the secretary of the plant outside his own home, during which he sustained a fractured skull.

BEN-GURION was forced to intervene, and he offered his services as an arbitrator. Moller was quick to accept the offer, but Ben-Gurion's own Mapai members and fellow Socialists refused his offer.

Less than a week later the strike leaders traveled to Jerusalem, closeted themselves with Ben-Gurion, and returned to Haifa, announcing their readiness to accept Ben-Gurion's offer now.

"We have promises," Almogi jubilantly proclaimed.

Under the circumstances, the Ata management could not agree to submit such "arbitration," and Ben-Gurion, discomfited and highly embarrassed, withdrew his offer.

As the Jerusalem Post commented editorially, Almogi clearly did not possess "the vision, wisdom or flexibility required for responsible leadership." He was unable to end the strike which he had started, and disaster faced the employees, the company, and the national economy.

DURING THESE CRUCIAL 14 weeks, Haifa's mayor, Abba Hushi stood by Almogi and against Ben-Gurion.

A responsible and wealthy foreign industrialist who was with me during this period told me that he would never dream of investing his capital in any enterprise in the Haifa area, and he called off his preliminary plans for a major investment which had already been discussed with the minister of commerce. Many believe that this may explain why, in the last half dozen years, almost no foreign capital of consequences has opened new industries in the Haifa area, but has preferred other, less hide-bound sections of Israel. Investors are quite sensitive to such things, and the Ata experience proved their sensitivity.

THE NATIONAL EXECUTIVE of the Histadruth at last took the strike out of the hands of the Haifa bosses, and a series of negotiations brought it to a close on a compromise.

Naturally, both sides were quick to claim victory, as in any good compromise. The non-partisan Haaretz pointed out, however, that Moller had succeeded in establishing certain principles: That labor's efficiency was a factor which must be taken into consideration, and that it was possible, on vital issues, to stand up even against the Histadruth. Employers in Israel need no longer feel that they must automatically and unconditionally yield to every demand of the union, as they had been doing.

Echoes of the Ata strike will continue to reverberate for months and perhaps years to come. Many people see in Moller a new national hero who was battling not only for his own plant, but for a sound national economy. He deserves to be better known in the United States.

California Investors Aid Tel Aviv Skyscraper

TEL AVIV — The Municipal Architectural Committee has approved plans for a 14-story office building which will be built here by Rasco in association with a group of California investors.



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WOMEN'S VIEWPOINT

List of 'Great' Books Now Includes Silver's

By HELEN COHEN



THROUGH THE years the mister has brought home a great many books which had been sent to the paper to be reviewed. Of course I don't get to read through more than a few (no time and some don't particularly interest me) but of those that I have read I have felt some are a waste of good paper and would just as well never have been printed. Others are acceptable. And once in a while I dip into one which I decide is a book to be treasured.

Off hand I would include in these precious few that I would hate to lose such volumes as Peace of Mind, Life is With People (the study of Jewish life in Eastern Europe), the autobiography of Solomon Maimon for its first-hand account of Jewish life in the eighteenth Century, the Shulchan Aruch, the guide book our grandparents lived by.

I HAVE BEEN reading another such work which I have decided belongs among those books I would treasure — Rabbi Abba Hillel Silver's "Where Judaism Differed."

Rabbi Silver presents Judaism's stand on such question as resisting evil, enjoying life, the equality of man, the relative emphasis on life and death, the need for man to be saved. And he does so courageously, clearly, revealing not only great scholarship but independent thinking.

IT IS POSSIBLE that, as a critic in commentary pointed out, in a few instances Rabbi Silver presents not so much what Judaism stands for as what Rabbi Silver would like for Judaism to stand for, but on the whole one would judge that his presentation is accurate and that any Jew who reads the book must become a little more self-respecting as a Jew. It is a volume that this generation needs and one that can appeal to today's mind.

For an example of Rabbi Silver's presentation, let's look at Judaism's stand on suffering.

"Suffering," writes Rabbi Silver, "should not be sought out as something desirable, but when it is inexorable it should be accepted, whether merited or unmerited, without resentment, bitterness, or rebellion . . . But suffering (Judaism felt) is not a virtue in itself. It is not the key to the mystery of life. To court poverty and persecution is frequently the sign of a neurosis. If at the behest of a great devotion a man, knowing suffering and sacrifice to be unavoidable, never-

theless does not abandon his cause, his merit is great. But in such a drama of the human soul it is character that is exalted, not suffering. . . Pain and tragedy are not the prerequisites of greatness. . . One need not be broken and tortured to discover the goodness and love of God. . . One should not force the crown of martyrdom. Greater by far than holiness achieved through one's suffering is responsiveness to the suffering of other men. That is compassion, one of the profoundest and noblest teachings of Judaism. To share suffering and by so doing to lessen and alleviate it—to be 'hurt' . . . for the hurt of the daughter of my people' (Jer. 8:21) — that is the ultimate stadium in man's spiritual progress."

WE'VE HEARD before about the harm that divorce does to the children involved, but on the whole it was a rather vague presentation—the child is hurt. How? Oh, it's an unpleasant experience, we are told.

Well, the experience is defined more concretely for us in a release in last week's New York Times on the 52nd annual meeting of the American Sociological Society.

IN A SURVEY of college students whose parents had been divorced, it was found that all those questioned "felt handicapped in social life afterward. They reported having felt different and inferior to other children, ashamed and embarrassed. One third said they had tried to 'save face' and 'cover up' the fact of divorce, some by telling friends a parent was away on a trip or dead."

Something for couples (with children) who are contemplating divorce to think about.

Israel Oil Find

TEL AVIV (NJP) — New oil areas have been discovered here, the Jerusalem Post reported this week. A drill stem test showed presence of oil at Bror 3 near here. The test was stopped when the oil rose to within 50 feet of the surface, when the examining geologist became convinced a rich layer was present. The test pumping is scheduled for a fortnight from now.

SYNAGOGUE ARISING

NEW YORK—Construction of a new synagogue at the Mosad Aliyah Children's Village, in Petach Tikvah, is now going forward.

STOWAWAY OR NOT?

JAFFA (NJP)—When is a stowaway a stowaway?

That would be a proper question in the case of 14-year-old Deborah Pasternak.

Deborah had left Israel eight months ago when her father emigrated to Cuba.

Lonesome for Israel, she promised herself to stowaway on the first Israel boat, which she promptly did when and Israeli freighter docked at Havana.

What's on the Air

RADIO

Sunday, Sept. 8, 10:05 a. m. EDST — Rabbi Jacob K. Shankman of Temple Israel, New Rochelle, N. Y., will speak on the Message of Israel program, ABC.

Sunday, Sept. 8, 12:30 p. m. EDST — Mark Van Doren and Maurice Samuel will present the last of a series of dialogues on The Wisdom Books of the Bible, on the Eternal Light program, NBC.

TOURS, STUDIES ISRAEL

JERUSALEM — Lart Bunlart, director of rehabilitation in the Thailand government, came to Israel last week for a month's study tour.

HA-SIDDUR

Translated and Arranged by Rabbi Ben Zion Bokser

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Israel Plans Big Tax On Trips Out of Country

JERUSALEM (NJP) — Israel may impose a tax of 150 Israeli pounds on its citizens who want to take trips out of the country.

Finance Minister Levi Eshkol told the press that a tax on pleasure trips was "certainly just and moral" to raise funds for housing, hospitalization and social welfare for new immigrants.

He said that certain categories would undoubtedly be given reductions from the tax, including students and scientists, if their trips were "really" for study and research.

The previous fee on exit visas was five pounds. The levy was imposed by administrative action

of the ministerial economic committee, not by legislation.

Eshkol answered public opposition by saying "the extravagance of vacation trips" in recent months does not jibe with Israel's economic condition. He said there is doubt the overwhelming majority of trips abroad come under the heading of luxuries.

PILGRIMAGES PLANNED

NEW YORK—Two pilgrimage tours to Israel during the Jewish State's 10th anniversary are planned under the auspices of the Mizrahi Women's Organization of America.

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WHAT FOODS THESE MORSELS BE

LOTS OF VARIETY POSSIBLE IN BAKERY FOR THE HOLIDAY SEASON

By SARAH LIEBER

FROM NOW until yomtov we'll be thinking of our holiday baking. Sweets are especially appropriate to Rosh Hashana for their symbolism of good things to come in the New Year. Besides, we'll be having lots of company and we'll want to have maicholim on hand to serve. Today's recipes are some nice ideas. Some of the foods may be made well in advance and stored, especially the cookies. Others you will want to clip and save for a time closer to the holiday.



Sarah

- LEKACH**
- 1 cup vegetable shortening
 - 1 cup honey
 - 1 cup dark brown sugar, packed
 - 3 eggs
 - 1 cup strong black coffee
 - 3 1/2 cups sifted all-purpose flour
 - 2 tsps. baking powder
 - 1 tsp. baking soda
 - 1/4 tsp. salt
 - 1/4 tsp. ground ginger
 - 1/4 cup chopped nuts

1/4 cup raisins

CREAM the shortening, honey and sugar until well blended. Add the eggs, one at a time, beating after each addition until smooth. Combine the hot coffee, baking powder and baking soda in a large pitcher or cup to prevent bubbling over. Add gradually and alternately with the sifted dry ingredients. Stir until well blended and free of lumps. Dust the nuts and raisins with a little flour and fold in.

Turn into well-greased and paper-lined pans, 9x4x3 1/4, filling 3/4 full. Bake one hour at 325 degrees until a toothpick inserted in the center comes out free of crumbs. Remove from the oven and cool on a wire rack. Remove from the pans when cold before slicing.

HONEY GOLD CAKE

- 2 cups sifted cake flour
- 3 tsps. baking powder
- 1 tsp. salt
- 1/2 cup sugar
- 1/4 cup honey
- 1/2 cup shortening
- 1/4 cup milk
- 1 tsp. vanilla
- 4 egg yolks (1/4 cup)

SIFT THE FLOUR, baking powder, salt and sugar into mixing bowl. Add the honey, shortening and half of the milk to the dry ingredients. Stir lightly, just enough to blend the ingredients. Beat 2 minutes by hand or on low speed on the electric mixer. Add remaining

milk, vanilla and egg yolks. Stir lightly until liquid is blended into the batter to avoid splashing when beating is started. Beat 2 minutes more, as above. Pour into two 8-inch greased layer pans. Bake 30 minutes at 350 degrees, or until the top springs back when lightly touched. Let cool 10 to 15 minutes in the pans. Loosen layers from sides of the pans with a spatula. Turn out and cool on a rack before frosting.

FLUFFY HONEY FROSTING

- 1 cup honey
- 1/4 tsp. salt
- 2 egg whites

HEAT the honey over boiling water in a double boiler for 13 minutes. Add the salt to the egg whites and beat until stiff. Add the honey slowly, continuing to beat until the frosting stands in peaks.

HONEY DATE BARS

- 1/2 cup shortening
- 1 cup honey
- 1 tsp. vanilla
- 3 eggs or 6 yolks
- 1 1/4 cups sifted all-purpose flour
- 1 tsp. baking powder
- 1/2 tsp. salt
- 1 cup chopped dates
- 1 cup chopped nuts
- confectioners' sugar

BLEND the shortening, honey and vanilla until creamy. Beat in eggs, one at a time. Sift the dry ingredients into the egg mixture. Blend thoroughly. Add the dates and nuts and stir just enough to distribute evenly. Spread in a greased 9x12 pan. Bake 30 to 35 minutes at 350 degrees or until golden brown. Cool. Cut into bars and roll in confectioners' sugar.

CHERRY LEAF PIE

Pastry: Prepare one standard recipe for two-crust pie. Roll out approximately 3/4 of the dough on a lightly floured board or pastry cloth for a 9-inch pie plate. Fit into pie plate, trimming the

(Continued on Next Page)

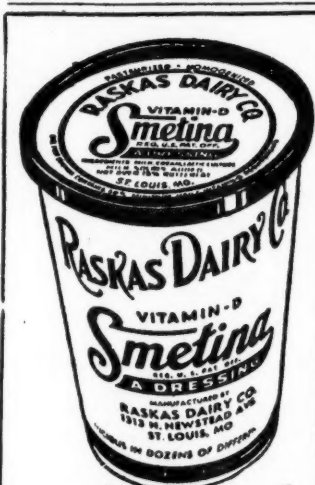
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THE LITERARY REPORTER

Rabbi Urges Orthodox To Battle Openly

By ABRAHAM BURSTEIN

VACCINE OF FAITH, by Solomon Roodman, \$3.95 (Jonathan David).

It is Rabbi Roodman's prime contention that the Orthodox who so ably advocates must cease fighting its battles "behind closed doors" and "exploit every medium of publicity to make its cause known."



His selected sermons and addresses possess the dynamic qualities incident to his marked loyalties, his appreciation of current Jewish problems, and his ability to employ Judaic and secular literary allusions to bolster his argument.

For all this he may be forgiven occasional mixed metaphors and adjectives.

The ideals of Judaism the writer has capably recounted are summed up in the oburgation entitled "My Son Who Is a Jew":—"There is something precious in Jewish tradition which we cannot afford to lose... We are appointed to transmit to the future what we have from the past." What Jews require of both past and future is so excellently presented that all Roodman's colleagues and their congregants will find instruction and joy in perusal of his published discourses.

WORKBOOK FOR TORAH TEXT, Jewish School Aids, 1607 N. 52nd St., Omaha, Neb.

In mimeographed sections, helps in studying the first five sidras of Genesis are published at \$1.40 for the set. Exercises in vocabulary, in translation, in fill-ins, in the story itself, are to be answered and signed on each sheet. A capable and valuable methodology by Samuel Stone, the series can readily be com-

mended to all parents and teachers seeking full pupil understanding of the Hebrew Scripture.

HEBREW MATCH-IT CARDS (ZIVVUGIM), by Jacob G. Wiener, 75c (572 W. 187th St., New York 33, N. Y.).

Rabbi Wiener has devised an interesting and helpful game for knowing the fasts and feasts of Israel. Cards containing the Hebrew and English names, an illustration and a description, have been cut in half, and must be matched by the players until one has completed his set and won. A novel form of educational fun which merits general use and commendation.

-Sarah Lieber

Continued from Preceding Page

over-hang even with the plate! Edge. Roll out remaining pastry and cut into leaf shapes 1 1/4-inch long, using the tip of a paring knife. Lightly trace the design of leaf veins in each. Moisten pastry on the rim, pressing base down firmly. Overlap the base of each leaf with the tip of the next one. For center make five larger leaves. Place on a baking sheet, "spoke" fashion, pressing the base ends together. Brush rim of

pie and center leaves with egg white or evaporated milk. Bake 12 to 15 minutes at 425 degrees or until lightly browned. Cool before filling.

CHERRY FILLING

- 1 cup sugar
- 1/4 cup flour
- 1/4 tsp salt
- 2 cans (1 lb. each) red tart pitted cherries, water packed
- 1 tblsp. butter, margarine or shortening
- 1/2 tsp. almond flavoring
- few drops red food coloring

COMBINE THE sugar, flour and salt in a saucepan. Drain cherries, stir 1/2 cup of the liquid into the sugar-flour mixture. Place over medium heat and cook, stirring constantly until the mixture thickens and comes to a boil. Boil 1 minute. Remove from the heat, add cherries, flavoring and enough coloring to brighten the cherries. Cool. Turn into the cooled, baked pie shell. Top with baked leaf centerpiece.

A Word to the Wives

THIS IS going to be a bumper red cherry year, we're told, and I

for one, will be using the delightful tart canned cherries all sorts of ways.

My husband enjoys cherry pies and tarts above all other kinds. And cherry borscht, made the easy way, with canned cherries, has long been a maichol in my mother's house.

And one of the tantes specialized in cherry strudle for every holiday.

Not too much sugar added, plus a little almond flavoring, and enough vegetable coloring to give eye appeal are all trade secrets which add to our enjoyment.

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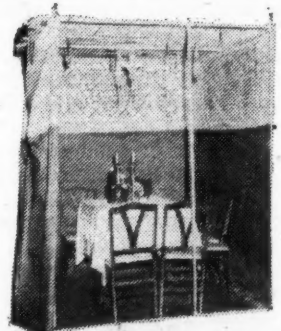
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COUNTY FAIR SET

NEW YORK—A county fair at the Bessie Gotsfeld Children's Village and Farm School, in Raanan, Israel, will be a highlight of an extensive program of activities planned by the Miz-rachi Women's Organization of America during Israel's 10th anniversary celebration.

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HERE WE GO AGAIN!

With the summer drawing to a close and public schools having resumed their sessions, a new season of activity is about to start for the Jewish community.

Although religious life this past summer did not recess to the same extent as in previous years, Jewish organizational life has remained dormant since last May.

It is now time, however, for organizational activities to spring to life, and when they do the intense rivalry and competition between them will awaken the Jewish community to its duties. In days past, this was the job of the New Year holidays, but now that task has fallen on the organization president who calls her board to activity and then brings to order the first general meeting of the new year.

It's a fine panorama for those who can see over and through the haggling and pettiness and reach the understanding that organizational activity has taken the place of the more traditional forms of Jewish behavior.

As long as the Jewish man and woman of today is not as observant as his progenitors and until the time that his children or grandchildren resume the more traditional pattern, belonging to the B'nai B'rith or the Council of Jewish Women, the Zionist Organization or the American Jewish Committee, the auxiliary or the Jewish community center serves a real, if not exactly the same purpose.

Those who are close enough to it to sense new be like God, sneer and denounce this kind of activity. They fail to recognize what the Jewish community might be like had there not been this kind of giving to the United Jewish Appeal or this wide membership in various Jewish organizations.

Then, indeed, would Jewish life in the United States have been hopeless.

But for us we'll say to our secular Jewish organizations: More power to you.

PARENTS HOLD THE KEY

The place to watch for the real improvement in Jewish education in the United States is not the Hebrew or Religious School, but the Jewish home.

The biggest deterrent to Jewish education has never been the lack of adequate facilities or the devotion and skill of the staff, but the indifference of the Jewish parent.

The change in this direction will not come over night. It takes years to reverse a trend, and up until now Jewish parents at best consider Jewish education something to be tolerated. This kind of an attitude is reflected in the poor results attained in the classroom, for what the parent considers unimportant, the child not only tends to ignore, but reacts to with all the negative responses which have made Jewish education up until now almost a farce.

Those who have are close enough to it to sense new trends in the Jewish community, began to detect a change in the attitude of parents some few years ago. By now it is so noticeable that a complete revolution is entirely possible, and Jewish education may once again assume the ascendancy in Jewish life that it has traditionally held.

So the key is with the parents as far as Jewish education in the United States is concerned. We believe a new day is dawning for Jewish education in the United States which will transform a broken-down system into a highly effective apparatus for transmitting the Jewish heritage to our young.

JEW OF LEVITTOWN

Although the fight for the rights of Negroes to equality in the western world began with Judaism, some Negroes, especially the rabble-rouser kind and the misguided, still persist in attacking the Jew for the same reason that the white non-Jews attack him. He is easily reached and because he is exposed, he is vulnerable.

The actions of the organized Jewish community of Levittown when a Negro home owner was threatened with open attack shows the true Jewish attitude toward equality of rights for all.

Despite signs of incipient anti-Semitism which actually erupted into shoves and open anti-Semitic threats, the 2,000 Jewish families welcomed the Negro home owner and asked that he be judged as an individual.

Thus in a difficult position, the Jewish community of Levittown took a brave step. The Jews of the United States are proud of them.

HOLIDAYS and FESTIVALS

Holidays Begin Sundown of Previous Day.

Rosh Hashana Eve	Sept. 25
First Day	Sept. 26
Second Day	Sept. 27
Yom Kippur	Oct. 3
First Day of Sukkot	Oct. 10
Hoshana Rabba	Oct. 16
Shemini Atzeret	Oct. 17
Simhat Torah	Oct. 18

The EDITOR'S CHAIR . . .

A RABBI FRIEND of mine who himself is under attack from Orthodox sources because of his free interpretation of many strongly held Orthodox beliefs, has just written to me about some views held by his colleagues about The POST and OPINION.

These views are not new. The POST and OPINION is too sensational. The rabbis then proceeded to compare us to the Jewish Chronicle of London and naturally there could really be no comparison.

OUR ANSWER was one we've repeated here. The nature of news tends to be sensational. Otherwise, it really isn't news. And all papers, if they are worthy of the name, do play up news.

The Jewish Chronicle in its own way does exactly this, too. But, instead of 16 pages weekly, it usually is 40 pages, and that additional 24 pages gives it something The POST and OPINION would have too if it had more pages—balance.

BUT WHAT REALLY the rabbis had in mind was not so much that we were sensational in our news handling as that we were not afraid to challenge any wing of Judaism, whether Reform, Conservatism or Orthodoxy. Thus, inevitably, we step on all toes at one time or another.

If you follow our record, you will see that we defend or criticize, challenge or uphold regardless of whether it is Israel, the B'nai B'rith, Conservatism, the American Jewish Committee, Orthodoxy, the Council of Jewish Federations and Welfare Funds, the rich Jew, the poor Jew, or what have you.

THIS KIND of paper wins plaudits, but seldom makes friends.

Oh, we have our supporters, that is, until one of the pet projects of the reader gets The POST and OPINION treatment.

It takes a philosopher to keep a clear head in the jungle which is the American Jewish community.

More and more we are encountering readers, who watching our course as we thread our way toward a truly large national Jewish weekly, can laugh with us at the antics of various elements of American Jewish life.

FROM SEVERAL sources it has been suggested that on the occasion of the really exciting celebrations being planned for next year, Israel's 10th anniversary, that The POST and OPINION conduct a sponsored tour of Israel for those of our readers who would like to make the trip with me as guide, or perhaps even better with Charles Roth, our executive editor.

Such a tour would have to be planned long in advance, because at the rate which persons are making arrangements to visit Israel next year, all accommodations could be exhausted later on this year.

THE COST of such a tour, including round-trip plane fare, would be in the neighborhood of \$1,100 and would likely include about two weeks in Israel, with stopping over places exclusively at the luxury hotels in Israel. Also, there would be a few days to see Paris and Rome.

So drop me a note if you think you might be interested, and maybe something will come of this suggestion.

KI TETZE:

On Sticking to One's Knitting

By RABBI JACOB J. WEINSTEIN

KAM Temple, Chicago

"A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: For whosoever doth these things is an abomination unto the Lord thy God."

Now this is a commandment honored more in the breach than in the observance. The manufacturers of slacks, jodhpurs and Levis would be hard put to it if it were more rigidly observed. And when one sees what generous burdens some women entrust to these nether garments, one feels like uttering the psalmist's petition: "May the Lord be their rearward!"

BUT THIS prohibition, like the one against sowing mixed seeds, or hitching an ox with an ass, or wearing mingled stuff, seems to stem from a sense of propriety so stark as to be almost a taboo.

To the ancient Hebrew there was presumptive wisdom in nature's given order; and since nature was but an aspect of God, there was a kind of lese' majesty in perverting God's manifest intention. This fear of inciting the punishment of an angry God was, in time, buttressed by the evidence of the debaucheries and excesses committed by those pagan tribes who disregarded these prohibitions.

THERE WAS little tolerance in the tradition for any practice which prevented male and female from carrying out the divine injunction to increase, multiply and fill the earth. Male and female created He them, the sages insisted, and there was no provision in God's plan for an indeterminate sex.

The finest teeth in the most assiduous comb could not find in the Jonathan and David friendship the unsavory deviationist implication of a Damon-Pythias relationship, let us say. The Greek and Roman cultures were much more permissive in this respect than the Hebrew.

THE TEXT, however, lends itself even more pertinently to the interpretation that man and woman should not cross the barrier between their respective roles.

There is no doubt that for the larger part of our history the difference in role also implied an inequality in the status and power of the male and the female position. Judaism might make a most valuable contribution to the happiness of western man if it could help maintain the difference without sacrificing the equality which woman has so painfully gained.

The evidence is mounting—and not alone from psychiatric couches — that the woman who "wears the pants" does more damage to her inner self than to her husband's ego.

IT APPEARS that more and more women who undertake to compete in the market place or in the home in doing the tasks and pre-empting the authority which was formerly the male's have found bitter ashes, gall and wormwood packaged with their pay check and sense of power. And those who assert their dominance, even while outwardly performing the function of mother and housekeeper, are bringing more enervated males into the world and thus building toward a radical reversion of the male and female role and the encouragement of the indeterminate, in-between, effeminate men and masculine women.

This bodes no good for man or woman.

THE JEWISH tradition offers a vast body of experience in which women were happy in the role of wife, mother, comforter, counselor and behind-the-scenes censor. Her ego was satisfied to reflect the glory and success of her men folk and to share their defeats. She did not consider this sublimation to be inferior or unworthy. She had the shrewd, unspoiled sense to know that whatever built the confidence and strength of her husband was her strength, too. Like the woman of the Proverbs, "she laughed at the time to come." That is more than can be said for many a woman who wears "that which pertaineth unto a man."

The NATIONAL JEWISH POST

Combined With

OPINION

GABRIEL COHEN, Editor and Publisher

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September 6, 1957

10 Elul 5717

Rabbi Hollander States The Case For Orthodoxy

Editor, Jewish POST and OPINION:

FOR THE second consecutive week your editorial warns Orthodox Jews to watch out and make "certain legitimate changes" lest it lose the people.

You make reference to mixed seating, swimming on the Sabbath and you point out with some triumph "the fact that the Orthodox rabbinate of the U. S., convened in the Rabbinical Council of America, withstood the interdiction of 11 Roshe Yeshiva recently, indicates that common sense which is the hallmark of Judaism may soon win the day."

May I respectfully point out that your fears for Orthodoxy's future and your campaign to have it help itself stay alive by permitting "legitimate changes" all stem from a basic error that you make regarding Torah-Judaism. You err grievously when you think that Orthodoxy must be a "success."

THE OTHEHRWISE admirable and healthy American standard and ambition for success does not apply to the realm of the Torah. For Torah-Judaism there is only one yardstick of success and that is to do what is right in accordance with the Torah. The Hofetz Hayim is said to have declared "a Jew must act, he need not accomplish." Thus when a Torah-Jew does what the Torah requires of him, he has done all, he need do no more, and if by virtue of doing as the Torah teaches, we should "fail" in strengthening Judaism—a hypothesis which in fact cannot be as I will proceed to show—then we are completely without concern—the concern for failure even though one does what is right, belongs to God, not to men.

What I have enunciated here is not my personal view, but the view of the Torah as I have understood it and as I have heard it hundreds of times from the great Talmudel Hachomim of our time. This is probably the basic line of demarcation between Torah-Judaism and the other denominations, which wrongly call themselves Judaism regardless of the adjective attached to it.

A concrete illustration will help here. The problem of Judaism in the United States was met in roughly two ways. 1—To adjust to the needs of the times—i.e., to fit Judaism into the frame of life. 2—To fit life into the frame of the Torah.

The first approach brought about a "Judaism" which held that the authority of the law will be respected only if it does not seriously interfere with what the people want to do.

IT IS THIS kind of approach on which both Conservative and Reform are solidly based. It is this kind that makes it possible or even heroic for your Helen Cohen to state "what bothers me is a situation where an uninformed laity accepts without question any statement handed down by their religious leaders" (NJP, Aug. 23).

From the context of her column it is clear that she is not referring to statements by religious leaders concerning the stock market. She is clearly referring to statements on religious practice such as mixed seating. Well, why should the laity (especially an "uninformed one") NOT accept their statements? Shall we have rabbis whose religious statements must be subject to the approval of the laity? Torah-Judaism says the law is supreme whether Helen Cohen likes the mehitzah or not. By the way, I

suddenly find support for this view in a most unexpected quarter in your paper, in the weekly sermon by a Reform rabbi. Kindly consult his sermon for last week and read, "Nor did Moses leave the directives to free and easy interpretation, to liberal margins of tolerance for evil that had good intentions or for vice which might engender some helpful by-product."

"There was no shilly-shallying, no dancing between two stools, no road-hopping between virtue and vice."

THE SECOND approach to the problem of a waning Judaism in the United States was to adjust life to the Torah, not the reverse. The Jews who kept the Sabbath, at a great price to themselves, the Jews who built yeshivot, sent their children there, again at a great price (not only economic, but at the price of being accused of inadequate Americanism) used the second approach of fitting life into the frame of the Torah.

So the Orthodox are not sitting idly by while Judaism vanishes. No, we are doing that which the Torah commanded us to do. The Torah gave us a detailed program for every conceivable exigency, particularly how to perpetuate Judaism in a society which is not conducive to it.

NO, THE solution for Orthodoxy is not through "legitimate changes," but through greater emphasis and training for observing meticulously the teaching of the Torah. (The Torah structure itself provides for certain changes not affecting the fundamental law, but such changes are not really changes because they are provided by the law itself. One of the articles of our faith is that the Torah cannot be changed). Most of the "changes" that were brought about in the ancient law were "Lehumra"—making the law more stringent, not less so. Shall we say that those Jews who hold steadfastly to the law, at great personal sacrifice, are blind and callous to the welfare of Judaism and the Jews, and the Jews who adjust the law to suit their pocketbooks, careers and conveniences are the ardent protectors of Judaism?

Now as to your reference to the Rabbinical Council of America which with "common sense" withstood the interdiction by 11 head of Yeshivot, may I state:

• The question of the interdiction is now before the Halachah commission of the RCA and the moment that commission rules, as it may, that the interdiction is binding, I guarantee you that the RCA will abide by it. Where will their "common sense" be then?

• You state "the Orthodox rabbinate of the U. S. convened in the RCA." The RCA is not the Orthodox rabbinate of the U. S., it is a part, a substantial part to be sure, but only a part of that rabbinate. The majority of the U. S. Orthodox Rabbinate has no truck with the Board of Rabbis and the Synagogue Council (this majority includes more members in the RCA than is generally conceded who are in clear agreement with the interdiction).

• If the RCA men withstood the interdiction, then I challenge you to get any one of them to state in writing that in their opinion it is permissible according to halacha law to belong to the Synagogue Council or the New York Board of Rabbis.

• The same RCA men who showed so much "common

sense" in withstanding the issur (ban), submit their questions regarding gittin, halitza, mikva, etc., to many of these same roshe yeshivot, and gladly abide by their rulings. Where is their "common sense" then?

IN ONE RESPECT you are absolutely right: the RCA as such has in its continuation of the status quo, despite the issuance of the issur and despite the fact that the matter is being studied by its halacha commission, given the non-Orthodox rabbinate a shot in the arm, and have, simultaneously brought confusion into Orthodoxy, a confusion which might require a realignment within Orthodoxy itself. True the RCA did not intend aid to the non-Orthodox rabbinate, but the effect is there.

Pray tell me, who told you "that common sense is the hall-

mark of Judaism." Was it common sense for Jews to die and be persecuted rather than desecrate the Sabbath, by violating any of its commandments including that of traveling—a desecration which you deem essential for the preservation of Judaism? Was it common sense for Jews to be Jews in a world hostile to Judaism, when they could have avoided persecution and death by simply not being Jews? Was it common sense in 1948 to declare a state, to fight seven nations, to stand alone against the world was that common sense? No, sir, the existence of the Jew is in defiance of common sense.

I HAVE THUS far presented a religious, ideological argument against your call for "legitimate changes," but of what of the practical approach? Have those who made the changes wholesale,

have they succeeded? Are their temples filled? (though if they were, it would mean nothing, because attending services in a synagogue conducted contrary to Jewish law and led by "rabbis" who reject the authority of Jewish law is a great sin rather than a sign of good Judaism).

Are the parking lots in the modern temples filled on the Sabbath with worshipers' cars—or are the cars out on picnics or shopping? Are the husbands and wives taking advantage of the opportunity of the family pew to be together (with an affection unparalleled in the home) on the Sabbath or are they on all kinds of errands and diversions? No, Judaism will not be advanced by concession and compromise only by the full, unconditional acceptance of the Torah authority will it endure.

RABBI

DAVID B. HOLLANDER, New York City

By Whose Authority Does POST OK Mixed Seating?

Editor, Jewish POST and OPINION:

MAY I BE permitted to make the unsolicited comment upon your editorial entitled "The New Orleans Ruling" as contained in your issue of Aug. 16.

The points you make are quite obvious: (1) Permit the mixed seating in synagogues of men, women and children; (2) Permit the riding on Shabbos of worshippers to the synagogue for services.

MAY I BE SO bold as to ask:

By what authority do you propose to sanction this departure from Jewish law? Is it the authority of Rashi, the Rambam, Rabbeinu Tam, the Vilna Gaon or the Chofetz Chaim, the true spiritual giants of Israel? Or do you feel that the promulgations of these great minds can be dismissed with the well-thought-out phrase that "mixed seating is inevitable in the American environment?" Do you honestly feel intellectually qualified to throw into the discard the deeply religious and hallowed precepts of Talmud and Shulchan Aruch, those which kept alive for centuries and generations the uniqueness of the Jew, simply because a segment of the American Rabbinate, i.e., the Conservative branch, finds it pleasantly convenient not to teach Torah-true Judaism to their worshippers?

I am familiar with the spurious segment in favor of mixed seating—that it preserves the "unity of the family group." Nonsense. The place to maintain that unity is at home, not in the synagogue. It is around the Shabbos table that the family becomes as one, where the sanctity of the Shabbos is glorified by the cessation of work, by the observance of Kashrut, where the father and children review the studies of the week at the Yeshiva, by the spontaneous singing of the Zmirus that proclaim the dignity of all those things which our Sages held dear and inviolate and which they handed down to us with awe

and humility. I repeat, what is your authority for these changes?

You are familiar with the history of assimilationism. It started with the advocacy of changes based on an emerging modern mode of living. Those who practiced "assimilation" advanced the same arguments which have come from your pen. After all, if you can advocate mixed seating and riding to Shul on the Shabbos because of modern American conditions, what is to prevent some future editor from ridiculing Kashrut, and some other editor from suggesting that the prohibition on work on the Shabbos is a relic out of the past to be ignored, and finally that religions should constitute no barrier to people in love?

One of Jewry's great spiritual and intellectual minds of today, Rabbi Dr. Joseph B. Soloveitchik, said within the past year or two, that mixed seating represents the Christianization of our Synagogues, and further, that it would be better for Jews to observe Rosh Hashonah and Yom Kippur at home rather than ride to synagogue. What other conclusion could honestly be arrived at, if the sanctity of Jewish law is to be maintained?

Anent the expression in your editorial "The move to suburbia where families live miles away from the synagogue makes it SELF-EVIDENT (capitals mine) that Orthodoxy either must give up the ghost or find some way to make it possible for its worshippers to attend Sabbath services." I am reminded that the Harkavy translation of the Bible describes the death of our father Jacob as "giving up the ghost." My dear sir, whoever you are, if you think that Orthodoxy is dying or is already dead, you are greatly and woefully mistaken. I realize that religious conditions outside of the big urban areas leave much to be desired, but there has been a renaissance in true Jewish living, which, neither your misleading editorials nor others like it can squelch.

WITNESS WITH exhilarating satisfaction and pride the remarkable growth of Jewish Day Schools (Yeshivos) not only in New York City, but throughout the length and breadth of this land, in cities that never expected to be hosts to wonderful, sincere and illuminating Jewish learn-

ing, piety and observance. Come visit with us at Young Israel of Eastern Parkway, in Brooklyn, New York, and we will show you vibrancy and enthusiasm, yes, particularly among young men and women, honor students at high schools and colleges, scientists, professional men, young people of intellectual attainments, our youth devoted loyally to those precepts which you so lightly dismiss with smugness.

Do you know how suburbanites can attend synagogue without riding? I respectfully refer you to the ambitious plan of the Union of Orthodox Jewish Congregations of America, to establish non-expensive prefabricated synagogues in suburbia, to provide for the spiritual needs of an ever-expanding Jewish population. A hearty Yishar Koah to a brave and courageous band of men and women who still feel the responsibility of fealty to Jewish tradition.

Up to this point, I have tried to avoid the emotional manifestation which your editorial can provoke. At this point, however, I would like to say this: Your grossly arrogant expression is an affront to all Orthodox Jews who are still prepared not to yield to so-called "Modernity." It borders on the insult you call yourself the "National JEWISH Post." You would be doing an act of honesty were you to eliminate the word "Jewish" from your masthead.

BENJAMIN NEUGEBOREN
Brooklyn, N. Y.

Mrs. Adolph Rosenberg

CINCINNATI, O.—Mrs. Stella S. Rosenberg, 75, a former president of the Ohio Region of the National Federation of Temple Sisterhoods died here. She is the widow of Adolph Rosenberg, former president of the Union of American Hebrew Congregation.

FOR SALE

PRAYER BOOKS—42 Complete sets of Adler High Holiday Prayer Books for sale. Very reasonable. Adath Israel Synagogue, Lexington and Reading Road, Cincinnati 29, Ohio.

2 Major Funds Merge In Israel

JERUSALEM—A major economy in staffs has been effected with the merger of the Israel end of the Jewish National Fund and the Palestine Foundation Fund. The two groups will maintain their separate identity outside of Israel.

RETURN TO BASIC JUDAISM IS URGED BY READER

Editor, Jewish POST and OPINION: I RESPECTFULLY dissent from the position you have taken in your comments on the New Orleans Ruling (NJP, Aug. 16). Your equating the issues of mixed seating and riding on the Sabbath has no valid basis in legal contemplation and arises from a failure in proper evaluation of the controlling premises.

While segregation of the sexes at synagogue services is a traditional custom inferrible from certain legal principles, it is nowhere formally codified in a declaratory ordinance. In contradistinction, the operation of a motor vehicle on the Sabbath constitutes one of the most serious transgressions of the divine Statute.

The language of the Torah is simple, direct and explicit in enjoining us from the kindling and feeding of fire on the Sabbath day (Ex. 35.3), and whoever has but a rudimentary understanding of the functioning of an internal combustion engine must recognize the fact that the driving of an automobile flagrantly violates the very letter of the written law. No amount of semantic reasoning or hermeneutics, short of outright repudiation, can ever provide an escape clause from the clear wording of the text; and the popular argument that the offense is excusable by the laudable design of attending services is grounded on the un-Jewish notion that ends justify the means.

THE RELIGIOUS character of a congregation—the term religious here being limited to ritual observances—is to my view not predicated upon its ceremonial forms but solely upon the conduct of its members. If the majority of the worshipers set the Sabbath and other laws at open defiance, no degree of traditionalism in ritual procedure, including separate seating, mehitzta and other outward appearances can give such a synagogue the standing of Orthodoxy. Such adven-

titious features are deceptive and impart no more than a protective coloring to an otherwise broken faith with the fundamental commands of the Torah which form the touchstone of Jewish life.

Without holding brief for mixed pews at synagogue services in general I take the position that I would readily yield on the concept of segregation in exchange for a solid congregational commitment to Sabbath observance and to other cardinal precepts of the Biblical statute and the rabbinical code. A synagogue whose membership in preponderant numbers infringes upon every law of the book forfeits its claim and title to Orthodox status and has no right to make a contentious issue of segregate seating.

No few are the Orthodox synagogues in which Sabbath services would be hardly possible but for the congregants motoring to the place of worship. Does the rabbi protest against such an anomaly? Does he surrender the pulpit for being subjected to a paradoxical, but unmanageable situation, or does he lean over backward in apologetic silence?

BUT LET HIM hear so much as a whisper about contemplated change in the seating plans—and he will instantly threaten to resign. By the same token, I have rarely seen an Orthodox congregation refuse the performance of a bar mitzva ceremony on the ground that the party and their friends live beyond walking distance from the shul and by sheer force of necessity would have to travel by car on the Sabbath in order to attend. And so unfolds the distressing spectacle of the bar mitzva with his retinue pulling up in shiny limousines in front of the Orthodox synagogue, sternly ushered into their respective segregated pews, the hero of the day going through the customary ritual with hardly any religious instruction as supporting background, and finally receiving the charge from the pul-

pit giving him now recognition now as a "full-fledged" member of the Jewish community and urging his compliance with the laws of the Torah to which he has just so solemnly committed himself. To which all those in attendance say "Amen" in full awareness and anticipation of the fact that a few short minutes later those very laws will be flagrantly violated by a merrily scampering motorcade heading for the country club. What is Orthodox about such a display of mockery?

AND HOW about certain soft spots in the Kashruth industry to which The POST has repeatedly directed attention?

As long as our Orthodox leaders lack firmness and consistency in dealing with observance problems within their membership, and as long as overt transgressions and violations of the fundamental principals of Jewish laws are palliated by silence, glossed over by noninterference and camouflaged by the sanctimonious screen of the mehitzta, Conservative congregations have a right to demur at charges of re-

ligious laxity. Nothing more than pietistic dishonesty debases the currency of religious values.

Instead of having palatial million dollar temples which are isolated in non-residential areas of our far-flung cities, let us take our sanctuaries with us when we move to other quarters, even as our forefathers were escorted by the wandering shrine during their journeys in the wilderness. Let us build modest and unassuming houses of worship at reasonable cost near every cluster of Jewish settlements. If they cannot afford a full-time rabbi, they can be lead by an ordained person who during the week is engaged in other professional activities and only partly depends upon the pulpit for his livelihood, or by a young rabbinical students serving a salutary internship prior to his ordination, or even sometimes by a scholarly layman who is able to officiate at regular services.

At any number of such smaller synagogues according to their topographical location may be organized into a community cen-

ter, managed and directed by a full-time rabbi occupying the pulpit of a synagogue in proximate vicinity. The center would serve for the Hebrew school, for study groups, social gatherings, dances, weddings, celebrations and other activities of the individual member synagogues to whose needs the rabbi ministers during the week.

In short, we must change our concept from temple-centered to a peripheral orientation of our Jewish group life which will not only revitalize our traditional practices, but ultimately pave the way to the much desired organic Jewish community.

DR. I. J. FELLNER
Washington, D. C.

German Censors Ban Israel, Nazi Films

STUTTGART, Germany (NJP)

—Two films have been banned by German censors—one showing the horrors of Nazi death camps and the other a newsreel documentary entitled "Israel — Land of Hope."

The board of censors announced both films were banned "for pedagogical reasons."

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Personals 8

BROTHER—Wishes to introduce his sister to gentleman to 45, no shorter than 5 feet 5 inches, capable of earning a livelihood. My sister is 39, 5 feet tall, 110 lbs., youthful and nice looking, charming and sincere. Though residing in the East is willing to migrate. Dept. 755, P. O. Box 1633, Indianapolis 6, Indiana.

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YOUNG AMERICAN RABBI—Seeks position for High Holy Days. Married, dynamic speaker, experienced lecturer, college degree, H. S. teacher, will read Scroll, blow shofar, travel anywhere. State particulars. Dept. 273, National Jewish POST and OPINION, 110 W. 40th St., New York 18, New York.

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WANTED — Educational director to direct Sunday School, Junior Congregation, Youth groups, Adult Studies, Daily Minyan, Administrative duties. Excellent opportunity and salary. Write to Temple Beth El, 979 Dickinson St., Springfield 8, Massachusetts.

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